

SCRIPTURE

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NEWS AND NOTES

As we go to press there comes the good news that our President, His Grace the Archbishop of Westminster, has been made a Cardinal. It is an honour in which the whole Catholic Church in this country shares, and we join with our fellow-Catholics in offering to His Eminence our respectful and heartfelt congratulations. The Holy Father thus marks his approval of the good work which His Eminence has already carried out since his elevation to the See of Westminster. We look forward to many years of his inspiring leadership both for the Church in this country and for our own Association.

At last we are able to have an official periodical of the Association, instead of an occasional report. In November the Government raised the ban on periodicals, and we are accordingly wasting no time in availing ourselves of the new opportunity. It is with great pleasure that we print in this first number, a message from our President, the Cardinal Archbishop of Westminster, conveying his blessing and good wishes. His Eminence writes:

I am delighted to hear that the Catholic Biblical Association is to bring out a new periodical entitled *SCRIPTURE*. Anything we can do to encourage the study and reading of the Sacred Scriptures is worthy of the fullest support of Catholics of this country. I send you every best wish and a blessing on your new venture.

Yours devotedly in Christ,

(signed) ✠ BERNARD,

December 19th, 1945.

Archbishop of Westminster.

Rome. It was a great pleasure to receive news once more from the Biblical Institute in Rome. It was found possible to continue studies there right through the war, though of course with a considerably smaller number of students than normal. But more remarkable still is the fact that the professors were able in spite of war conditions to produce the new translation of the Psalms of which we have all heard, though few have yet seen. The significance of this event should not be overlooked. This translation is intended to replace one which has been in continuous use by the Church for well over a thousand years. The new translation is published in two editions. In one, the Psalms are given in their numerical or Bible order. In the other, they are in the order in which they are recited in the Breviary. Apparently the only way at present of getting them from Italy is to persuade a friend out there to buy them for you.

But Benziger Bros. of 26, Park Place, New York, have already published the first of the above two editions, and we understand that single copies may be bought direct.

Recent Publications. Apart from Fr. Lattey's two new books reviewed elsewhere in this number, we must notice here a pamphlet written by Fr. Sutcliffe S.J., and published by the Catholic Truth Society. It is an admirably clear and satisfying explanation of the Bible account of "The Six Days of Creation." After setting out Catholic principles of interpretation, Fr. Sutcliffe examines the account in Genesis, throwing much light on obscure points. He concludes that the author could never have had the intention of writing a scientific account of the origins of the world, but rather of giving in popular language a description of the work of creation with a view to bringing out the religious teaching involved. Though the order of events in Genesis, ch. i, is not, in detail, the historical one, nevertheless Fr. Sutcliffe is careful to point out that the chapter is to be regarded as substantially historical, inasmuch as it records the opening fact in the history of the world, namely that all things were created by God, a Being external and anterior to the universe He created.

Lectures. On November 7th, 1945, Fr. Lattey, S.J., lectured on St. Paul to the Oxford branch of the Newman Association.

Lending Library. We sincerely thank all those who have generously given books to the lending library of the Association. One can hardly over-estimate their usefulness at a time like this when books are so scarce. The following titles have been added since the last complete list was issued: Alford, *Greek Testament*, with notes; Battifol, *Orphéus et l'Evangile**; Bacuez et Vigouroux, *Manuel Biblique* (4 vols.); Coppens, *The Palace of Caiphas*; Dixon, *Introduction to the Sacred Scriptures*; Eastwood and Wright, *The Bible Word Book*; Huby, *L'Evangile et les Evangiles*; Hoare, *The Original Order and Chapters of St. John's Gospel*; Jukes, *Differences of the Four Gospels*; Lagrange, O.P., *A Catholic Harmony of the Four Gospels*, also *S. Paul, Epître aux Romains**; Lattey, S.J., *Back to the Bible*, also *The Psalter in the Westminster Version of the Sacred Scriptures*; Lightfoot, *The Epistles of St. Paul—Galatians*; Mangenot, *La Résurrection de Jésus*; Monro, *Enjoying the New Testament* (2 copies); MacEvilly, *An Exposition of the Epistles of St. Paul*, Vol. 2; Pope, O.P., *The Layman's New Testament*; Rosenberg, *Assyrische Sprachlehre*; Rowley, *The Relevance of Apocalyptic*; Syriac New Testament; *The Catholic Biblical Quarterly* (U.S.A.), Vols. I—V (1939—1944); *Vetus Testamentum Graece iuxta LXX Interpretes*; Weber, *Des Paulus Reiserouten*; Zingerle, *Chrestomathia Syriaca*, and *Lexicon Syriacum*.

Those marked * are being bound.

OBITUARY

HIS EMINENCE CARDINAL MACRORY.

It is with regret that we record the death of His Eminence Joseph Cardinal MacRory, Archbishop of Armagh, and Primate of all Ireland. Not merely in Ireland or among the Catholic community, but far beyond the shores of the land which he loved so well and even outside the fold of the Church, there is sorrow at the passing of a prince of the Church who was a great bishop, a distinguished scholar and a fearless champion of truth and justice. Here it is right to recall his long connection with the world of scriptural studies, in which, despite advancing years and a multitude of other cares, he maintained his interest to the end.

Shortly after ordination at Maynooth in 1885, Dr. MacRory went to Olton Seminary as Professor of Sacred Scripture and Moral Theology. In 1889 he returned to Maynooth as Professor of Scripture and Oriental Languages and later took charge of the classes of Hermeneutics and New Testament exegesis. In 1912 he was appointed Vice-President of the College, and three years later was elevated to the See of Down and Connor from which he was transferred to Armagh in 1928. Generations of Maynooth priests remember Dr. MacRory as a considerate professor whose interpretation of the Sacred Books was always lucid and well-balanced. In his published works, *The Gospel of St. John*, *St. Paul's Epistles to the Corinthians*, *The New Testament and Divorce*, and numerous articles on scriptural topics in *The Irish Theological Quarterly* and *Irish Ecclesiastical Record*—these same qualities of clarity and balanced judgment will be found. Less than a year before his death, when he had already reached the patriarchal age of eighty-four, he contributed to the *Irish Ecclesiastical Record* an article concerning the interpretation of Mark iii, 21, which showed that he had lost none of his skill as an interpreter of the Scriptures.

Apart from his achievement as a Pastor in times of peculiar difficulty and his reputation as an exegete, the late Cardinal has left an abiding memory of simple dignity and charm of manner which won the affection and esteem of all who came in contact with him. Requiescat in pace.

LAYMEN AS CO-OPERATORS WITH THE APOSTLES

by DOM RALPH RUSSELL

(This article is based on a paper called *The Theology of Catholic Action* read at a Discussion Day for Priests organized by the Chaplains of Y.C.W. on November 11th, 1945.)

FOR four hundred years the Church has been fighting Protestantism. The attack at the Reformation was upon the Mass and the office of Christian Priesthood. Hence all Catholic resources were mobilized to defend them. Our martyrs died for them. Our books of theology were constructed to demonstrate their place in Revelation. This was particularly true in a heretical country like England, but since the whole Church was at grips with Protestantism, the whole Church was affected.

Now Protestantism is all but dead. The Church is at grips with the new paganism and the paganization of society which has followed its collapse. Another theological formation is needed and another kind of apostolate. Were the Church only a human institution, she could hardly have readjusted her approach. But since she is guided by the Holy Spirit of God she is never at a loss. She is always able to bring forth from her treasures old doctrines which are yet new. And she has been set upon her fresh path by the Vicars of Christ themselves.

The lead was given, of course, by Pius XI. He showed in his great Encyclicals and by his constant instructions that the "co-operation of the laity in the Apostolate of the Hierarchy," which he called by the name of "Catholic Action," is under present conditions essential for the spreading of Christ's kingdom, that lay people can reach where the priest can never reach, that the need is not only to convert individuals but to change society, that the proper apostles of the working men are working men and of employers, employers, and that the duty of the clergy is to train leaders for Catholic Action.

There were some who said that all this was a development which would die with Pius XI. Perhaps it is not sufficiently realized that the present Holy Father has given the most authoritative confirmation to the work of his predecessor by providing in his Encyclical *Mystici Corporis* its permanent dogmatic setting. In fact this Encyclical may be called the *Magna Charta* of "Catholic Action," for it shows that the functions of the laymen in the Church derive from his membership in the Mystical Body of Christ.

The aim of this article is to indicate the scriptural sources of the truths which the Holy Father thus inculcates, and to illustrate them in practice from the writings of the New Testament.

1. *Pentecost.* "Since Christ has been glorified on the Cross," writes the Pope, "His Spirit is communicated to the Church in abundant outpouring, in order that she and *each* of her members may grow daily in likeness to our Saviour."

Our Lord had told His apostles that after He was glorified He would send His Holy Spirit upon them, and that His coming was so important that it was better that He should withdraw His visible presence from them and send them the Holy Spirit instead (John xvi, 7). We may now examine what happened at Pentecost. The perseverance of the old notion that sanctity and initiative are the monopoly of the clergy is well illustrated by the fact that almost all Catholics, when asked on whom the Holy Ghost descended, will answer "on the twelve Apostles"—somebody later remembering that Our Lady was there too. But St. Luke tells us that about 120—that is ten times the number of the Apostles—were present in the upper room at the choosing of St. Matthias (Acts i, 15) and that they were all together in the same place when the day of Pentecost came (see note at end of article). Then the sound as of a mighty wind filled the whole house, parted tongues "as of fire" rested upon each one of them and all were filled with the Holy Spirit (Acts ii, 1—3). As St. John Chrysostom remarks: "He would not have said 'all' when the apostles were there, unless the others too had shared in it" and "they did not simply receive the grace of the Spirit, but were filled" (M.G. lx, 43). This is further emphasized by St. Peter when he quotes the prophecy of Joel: "I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy..." (Acts ii, 17; cf. Joel ii, 28). Why did the Holy Spirit fill so many?

We may get an answer to this question if we ask another: What kind of grace was given to them? A grace which "filled them." A grace symbolized by a mighty wind and by fire. Fire was the symbol of the giving of the Holy Spirit in Messianic times (Matt. iii, 11). It is symbolic of the presence and the power of God (Ex. iii, 2; Matt. iii, 2), of the sanctifying Spirit (Ez. i, 13) and of abundance and vehemence, an abundance and vehemence which spreads, and was to spread over the whole earth (M.G. lx, 44, cf. Luke xii, 49; James iii, 5). St. Luke goes on to mention an effect which was exteriorly manifested and which gives a further clue to the nature of the Pentecostal grace. He says that they began to speak various languages according as the Spirit gave to them to speak. Why? He gives the reason immediately. There were at Jerusalem "devout men of every nation under heaven." Probably many of these were pilgrims who had come for the Feast and would then return to their homes. The Holy Spirit designed to spread the Gospel among them without delay. The gift of tongues was given not only to the Apostles but to the other Christians also, because, having been filled with the Holy Spirit, they had been made *sharers in the work of the Apostles.*

There were 3,000 converts to be dealt with that very day ! These converts also were told by St. Peter that they would receive the gift of the Holy Spirit (ii, 38). After the Feast, the pilgrims among them would naturally return home and start conquering the world for Christ, they would be the forerunners of the Apostles, the first to take Him to places where Christianity had not yet penetrated. "For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call" (ii, 39). It is highly probable (cf. ii, 10) that some of these returned to Rome itself and that St. Peter found them there waiting to welcome him.

Further, to fit them for the work of the apostolate, the Holy Spirit gave an interior strength and courage. Our Lord had said "You are witnesses of these things. And behold I send the promise of my Father upon you. But stay you in the city till you be clothed with power from on high" (Luke xxiv, 48, 49). And the same Apostles who had fled at the Passion (Matt. xxvi, 56), the same Peter who had denied his Lord, the men who even after the Resurrection still shut themselves into an upper room "for fear of the Jews" (John xx, 29), immediately after being filled with the Holy Ghost came forth and preached Jesus openly before a hostile and mocking crowd (Acts ii, 15) and were ready gladly to suffer for the name of Jesus (v, 41). Moreover we presently find the whole congregation—for the passage seems to refer to all—praying for a like freedom and assurance in proclaiming God's word, and in answer all are filled with the Holy Spirit and speak the word of God with confidence (Acts iv, 29—31).

But one must not forget that at Pentecost the Holy Spirit came upon them when they were all praying in one place *together*, and He "filled the whole house." They did not receive the Holy Spirit as so many individuals apart from one other and apart from Our Lady and St. Peter and the Apostles. They were filled by Him precisely as members of the Mystical Body in which each must abide and in which each has his function. The leadership of the Apostles and of St. Peter in particular is perfectly clear and the effect of the gift of the Holy Spirit is to unite them together under the Apostles: "They were persevering in the doctrine of the Apostles and in union, in the breaking of bread and in prayers" (Acts ii, 42). The Apostles therefore teach the rest as disciples; they work "many wonders and signs" (ii, 43), and "give testimony with great power to the Resurrection" (iv, 33); moreover they act together as a College, "the Twelve," or "the Eleven," and Peter is their leader and spokesman (i, 15, 26; ii, 14; v, 3, 15, 29; vi, 2, 6; viii, 14, etc.). But also there is "great grace" upon all the Christians and the pouring forth of the Holy Spirit has produced among them a complete union, moral and material; they have "but one heart and one soul" and share their goods in common, so that no one of them is in

want (iv, 32—34). A very great impression is made upon those outside not only by the words and miracles of the Apostles, but also by the bearing and fervour and unanimity of the whole community (ii, 47; v, 13). One remembers that to be a "witness" to Christ, for which the Greek is "martyr," is to show forth Christ not only by words, but also by a Christian way of life and specially a Christian death. The grace to live such a life and to die such a death is given by the Holy Spirit.

How was the Pentecostal grace transmitted to other Christians? An occasion soon arose which shows us how. Philip the deacon presently went down to Samaria, preached Christ there and baptized. When the Apostles heard of the conversions in Samaria they sent Peter and John who "prayed for them that they might receive the Holy Ghost. For he had not yet fallen upon any of them, but they were only baptized in the name of the Lord Jesus. Then they laid hands upon them and they received the Holy Ghost" (Acts viii, 14—17).

It belonged to the fulness of the apostolic power to give the fulness of the Spirit, and that fulness we have all received at our Confirmation (cf. Acts xix, 1—6; Heb. vi, 1—3) which is the Sacrament of Catholic Action.

2. *The Formation of Apostles: Imitation of Christ.* The Holy Father, in the passage we quoted, said that the Holy Spirit is given abundantly to the Church "that she and each of her members may grow daily in likeness to our Saviour." This is the work which Our Lord Himself attributes to the Holy Spirit: "He shall glorify me, because he shall receive of mine and shall show it to you" (John xvi, 14). This work may be looked at in two ways, and first as teaching Christians how to imitate Christ's life on earth, by illuminating their minds to understand the Gospel story and apply it to themselves. St Paul's epistles pre-supposed the first instructions given to the converts about the life of Our Lord, but a few quotations may illustrate how he applied them.

"Be ye imitators of God, as most dear children, and walk in love, as Christ also hath loved you and given himself for you an oblation and a sacrifice to God for an odour of sweetness" (Eph. v, 1—3). Their love was to be shown by an answering sacrifice, by a self-dedication to God. This offering Christ Himself had made for the sake of others: "For them do I sanctify myself, that they too may be sanctified in truth" (John xvii, 19), and Paul was minister of the Gentiles that their sacrifice might be well-pleasing and sanctified in the Holy Spirit (Rom. xv, 16). They were to present their bodies a living holy sacrifice to God (xii, 1). And each of them was to please his neighbour, to do him good, to edify him, for Christ pleased not Himself (xv, 2, 3). Christ's word must dwell in them abundantly, and they must have hearts full of pity, kindness, humility, gentleness, patience, putting up with one another and freely forgiving one another. His peace must be the arbiter of their hearts, and above all

things they must have charity, the bond of perfection. In a word, they must "put on" Christ, who must be all in all things and in them all (Col. iii, 11—16). This whole passage illustrates the way in which they must liken themselves to Christ as He was on earth, and so does the famous description of charity in I Cor. xiii, 4—7. Again, they are to have Christ's own sentiments, taking Him as model in unselfish care for each other's interests and in the humility and willing subjection to each other which is a condition of unity; for He, though He was God, emptied Himself, taking the form of a servant, and made Himself lowly, being obedient unto death, even the death of the Cross (Phil. ii, 1—8). The whole life of Christ from the Incarnation to the Ascension was set before them and Christ crucified was "placarded" before their eyes (Gal. iii, 1).

But Christ was not only a model, for His life had passed into theirs: "With Christ I am nailed to the Cross. I live now not I, but Christ liveth in me" (ii, 20).

3. *Baptism forms other Christs.* The work of the Holy Spirit is also to develop in Christians the Christ-life which they received in baptism. Theirs is a life which has been "hidden with Christ in God" (Col. iii, 3), and the best clue to its secret is given by the sixth chapter of St. Paul's Epistle to the Romans.

St. Paul has been saying that where sin reigned abundantly and produced death, grace has superabounded and reigns unto everlasting life. He then supposes that someone argues: Let us then remain in our sins, that grace may abound. "God forbid!" he cries. "We that are dead to sin, how shall we live any longer in it?" Why are we "dead" to sin? Because after baptism we no longer form one with Adam, with sinful flesh, with fallen humanity, but we have been incorporated into Christ. Christ died, was buried and rose from the dead, and in baptism we die, are buried and rise with Him—a fact symbolized more clearly in the early rite when the baptized were immersed and, so to say, buried under the waters and rose fresh on the other side. "Know you not that all we who are baptized in Christ Jesus are baptized in his death? For we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. . . So do you reckon that you are dead to sin but alive unto God in Christ Jesus Our Lord" (Rom. vi, 1—12).

Baptism, therefore, makes us die and rise with Christ. We really leave our "old man" with all his sins, original or actual, behind, we have renounced Satan, we are freed from the slavery of sin and able to bring forth fruit of holiness in a new life whose end is life eternal (vi, 22), we have our part with the saints in light, we have been delivered from the power of darkness and translated into the kingdom of God's Beloved Son (Col. i, 12—13).

St. Paul assumes that the Romans know all about this. "Know you

not?" (Rom. vi, 3). Baptism is not—as the faithful nowadays are far too inclined to suppose—just something negative, merely a removal of past sins, a rite efficacious indeed, but one which must be got over and then can be forgotten. It does wash away past sins (Acts ii, 38; I Cor. vi, 11, etc.), but it does so by uniting us with Christ in His death and in His glorious, risen life, and it therefore introduces a continuous and ever present state of union with Him. Our "old man" has been "crucified together with Christ" and we now "walk in newness of life" (Rom. vi, 4, 6). Christian life is henceforth a continuous response in the depths of our hearts to the grace and obligation of baptism.

The dying with Christ begun by baptism continues, therefore, throughout life and Christian asceticism is only the drawing out of baptismal grace. The rising with Christ is the source of that glorious life of the sons of God which the Holy Spirit, now dwelling in Christian souls, attests even here on earth. But dying with Christ is a condition of rising with Him. If we suffer with Him, then we shall reign with Him. "For the Spirit himself giveth testimony to our spirit that we are the sons of God. And if sons, heirs also; heirs indeed of God and joint heirs with Christ; yet so if we suffer with him, that we may be also glorified with him" (viii, 16—17). And "they that are Christ's, have crucified their flesh, the vices and concupiscences." (Gal. v, 24).

This new life, "hidden with Christ in God" is wholly supernatural, for it shares in the life of the risen Christ, and so it must be lived under the guidance of the indwelling Spirit of God: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. . . Mortify therefore your members that are upon the earth" (Col. iii, 12, 5). "You are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. . . For whosoever are led by the Spirit of God, they are the sons of God" (Rom. viii, 8, 14). "If we live in the Spirit, let us also walk in the Spirit. . . walk in the Spirit and you shall not fulfil the lusts of the flesh. . . The fruit of the Spirit is charity, joy, peace, patience, kindness, goodness, faith, meekness, continence" (Gal. v, 25; xvi, 22). Although the consummation of this life is not yet, and is but hoped for, yet the Spirit teaches us to pray for that which we know not and Himself prays in us (Rom. viii, 24—27). Moreover the life of glory has already begun in us, and the soul, progressively conformed to Christ's likeness, reflects with greater and greater clarity the glory of Him who is Himself the perfect Image of God. "As to us, reflecting on face unveiled the glory of the Lord, we are all changed into his likeness from glory to glory as by the action of the Lord who is Spirit" (II Cor. iii, 18) (cf. Allo, *Seconde Eptre aux Corinthiens*, in loc.). This glorious light, lit in our hearts, shines out to illumine others who have eyes to see (iv, 6).

We may now understand better why the Holy Father writes : " Our Saviour so shares with His Church the gifts that are especially His own, that the Church in the whole manner of her life, visible and invisible, portrays most perfectly the likeness of Christ Himself," and why he says that the interior life of the Church, the grace flowing from Christ which makes her and her activity supernatural, while it can never be separated from her external organization, is far the more important. Further, we see how each member of the Church should in some way reflect and manifest Christ's life : " I live now, not I, but Christ liveth in me " (Gal. ii, 20).

Christ's life, and above all His death, formed a sacrifice of redemptive love. Such, then, should be the life of His human members, and their co-operation is necessary if the graces of Christian Redemption are to be applied to others. St. Paul says of the sufferings of the apostles and their effect upon the faithful : " Death works in us, and life in you " (II Cor. iv, 12), and of himself : " I rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ in my flesh for his body, which is the Church " (Col. i, 24). But the whole Church is given this work to do, for if one of its members suffer, all the members suffer with it (I Cor. xii, 16). " Dying upon the Cross," writes the Pope, " Christ bestowed upon His Church the boundless treasure of the Redemption without any co-operation on her part ; but in the distribution of that treasure, He not only shares this work of sanctification with His spotless Bride, but wills it to arise in a certain manner out of her labour. This is truly a tremendous mystery, upon which we can never meditate enough : that the salvation of many souls depends upon the prayers and voluntary mortifications offered for that intention by the members of the Mystical Body of Jesus Christ, and upon the co-operation which Pastors and faithful, and especially parents, must afford to our Divine Saviour."

We may now understand how baptism generates a " royal priesthood and a holy people " (I Peter ii, 9) every one of them a son of God, destined to perfection. This is St. Paul's aim : " to present every man perfect in Christ Jesus " (Col. i, 28). But this perfection is only attained by those who are " filled with the Spirit " and are " led by the Spirit " by those, therefore, whom St. Paul calls " spiritual men " not " carnal," not " little ones " any longer (I Cor. iii ; Heb. v, 11—vi, 1) but practised and wise, and among these " perfect " ones he can speak " wisdom " (I Cor. ii, 6). We therefore pass again from baptism, the sacrament of Christian initiation, to Confirmation, the sacrament of Christian perfection, the sacrament of Leaders of Catholic Action.

4. *The Holy Spirit distributes gifts to all.* " The very well-spring of every created gift and grace," writes Pius XII, " is none other than the Paraclete, the Spirit Who proceeds from the Father and the Son, and

Who, in a special manner, is called 'the Spirit of Christ' or 'the Spirit of the Son.' He is the invisible principle dwelling whole in the Head, whole in the Body and *whole in each of its members*, and assisting these with His presence in diverse manners according to their various functions and duties and their higher or lower degree of spiritual perfection. He, with His heavenly breath of life, is the source from which proceeds every single vital and effectively salutary action in all parts of the Body. It is He Himself Who is present in all the members and divinely acts in each, though He also acts in the lower members through the ministry of the higher."

Note.

The above account of what happened at Pentecost is based on the standard Catholic edition of the Acts, *Les Actes des Apôtres*, by E. Jacquier. But we have been asked to develop the argument further and answer two objections: (1) What grounds are there for supposing that the "all" of Acts ii, 1, refers to the 120 mentioned in i, 15? Might it not just as well refer to the twelve apostles mentioned in the last verse of ch. i? (2) What grounds are there for supposing that others besides the Apostles received the gift of tongues? Only Peter, "with the Eleven" appears to have spoken to the multitude in ii, 14. Have the others suddenly disappeared? (1) In Acts i, 13, St. Luke says that after the return from the Ascension "they went up into the upper room where there remained Peter, etc." A list of the Apostles follows. "All these were persevering with one accord in prayer, with the women and Mary the Mother of Jesus and with his brethren." The eastern "upper room" is even nowadays a large one. The Rabbis gave their teaching in such rooms, and their disciples were called "sons of the upper room" (Jacquier). The words "remaining" and "persevering" suggest living in the house, or at least constant, daily meetings.

There follows the "election" of a new Apostle. Peter spoke "standing up in the midst of the brethren, and there was in this same place a crowd of persons to the number of about 120," (v, 15). Two of these are presented by the "brethren" for the filling of the place of Judas, the lot decides for St. Matthias and he is numbered with the eleven Apostles. St. Luke now continues: "When the day of Pentecost arrived, they were all together in the same place." "Together" and "in the same place" would seem to be a pleonasm (unless it mean "in the same upper room mentioned before"). Some minor MSS. read *ὁμοθυμαδόν* "of one accord," instead of *ὁμοῦ* "together," but this leaves intact the circumstance that *all were together*. In short, St. Luke seems to be emphasizing by double or even triple repetition the point we wish to establish! He goes on to say that the sound of the mighty wind "filled the *whole* house where they were sitting" and that the tongues of fire "rested upon

each one of them" and that they were "all filled with the Holy Spirit." St. John Chrysostom's remark, quoted in the above article, that he would not have said "all" if only the Apostles had been there, is surely apposite. Again St. Luke seems to be making our point three times. A good commentary on the passage, which at the same time shows how traditionally Catholic is the interpretation we are giving, is provided in the Catechism for the use of Parish Priests issued by decree of the Council of Trent. Having quoted the "replevit totam domum" and "repleti sunt omnes" it continues: "Ex quibus verbis licet intelligere (quoniam domus illa sanctæ ecclesiæ figuram et imaginem gerebat) ad omnes fideles Confirmationis sacramentum, cuius initium ab eo die ductum est, pertinere" (*Catechismus ad Parochos*, Pars. 11, 202, De Confirmationis Sacramento).

Further St. Peter's argument from Joel mentioned in the text presupposes an abundant pouring forth of the Spirit upon "all flesh": "this is that which is spoken by the prophet..."

Finally Catholic tradition has always supposed that the group upon whom the Holy Spirit came down were those mentioned in Acts i, 14, at least, and so more than the twelve Apostles. This is shown by the constant assumption that Our Lady was in the midst of the Apostles. The Holy Father seems to refer to this in *Mystici Corporis* when he says that it was she "who by her most powerful intercession obtained for the new-born Church the prodigious outpouring of that Spirit of the divine Redeemer who had already been given on the Cross."

(2) What grounds are there for supposing that others besides the Apostles received the gift of tongues?

St. Luke says that the "parted tongues as it were of fire rested upon each one of them." The "parted tongues of fire" (the same word, γλῶσσαι is used), were clearly symbolic of the different "tongues" which they would speak. He continues, "they were all filled with the Holy Spirit and began to speak in other tongues, according as the Spirit gave them to speak." The Greek word for "to speak" is the word for a solemn enunciation, an "apophthegm." The position of the word "all" implies more naturally not only that they were all "filled" but also that they all began to speak, but to clinch the argument we can refer again to the fact that the "tongues" rested upon "each one."

Moreover there is a parallel in the coming of the Holy Ghost upon the Gentiles with Cornelius: "While Peter was yet speaking these words, the Holy Ghost fell upon all who heard the word. And the faithful of the circumcision who came with Peter were astonished, for that the grace of the Holy Ghost was poured out also upon the Gentiles. For they heard them speaking with tongues" (Acts x, 44-46).

The same thing happens with the men at Ephesus after Paul has imposed hands on them (xix, 6). The Corinthians too had the gift of tongues

(1 Cor. ch. xii-xiv). In all these cases (those of the Gentiles with Cornelius, at Ephesus and at Corinth) it may well be supposed that the fact was connected with their work of co-operation in the spread of the Gospel, for the first Gentile converts had a great work to do, and both Ephesus and Corinth were polyglot seaports.

Why, then, are only the Apostles mentioned in ii, 14? Because they, and Peter above all, were the natural spokesmen, and we may suppose that they had come out from the house to talk to the crowd which had assembled.

(To be concluded)

QUESTIONS AND ANSWERS

Do not the texts which speak of Christ as Priest and King suggest that He was made Priest only after His Resurrection? Cf. Ps. cix, 4; Gen. xiv, 18; Zach. vi, 13; Heb. viii, 4. Is not this further implied by Heb. vii, 15?

That Christ was priest after His Resurrection and continues to be such in heaven is of course true. "He, because he remaineth forever, hath an unchangeable priesthood" (Heb. vii, 24). St. Paul stresses this as one point of difference between Christ and the Levitical priests who, after death, are replaced by their successors. Thus the glorified Christ in heaven is both reigning King and Priest. But these texts by no means oblige us to conclude that only after His Resurrection did He assume His priesthood. On the contrary, it is certain that He was Priest before He rose from the dead. The supreme priestly act of Christ was the sacrifice of Calvary, for St. Paul says that, unlike the Levitical priests who have to offer sacrifice daily, first for their own sins and then for the sins of the people, Christ once and for all atoned for the sins of the people when He offered Himself. Such, he says, was the high-priest fitted for our needs (Heb. vii, 26-28).

When St. Paul says "If he (Christ) were on earth, he would not be a priest," he is not contradicting the above view, for he means that Christ could not legally serve in the *Temple* since only the descendants of Aaron could perform that ministry. Christ, of course, was of Judah. But Christ could exercise the priesthood of the New Covenant outside the Temple, and continues to exercise it in heaven.

The text of Zach. vi, 13, may refer to Christ in the typical sense, asserting that He reigns and is Priest. It does not say that He was not a priest before He reigned in heaven; nor on the other hand does the reference to reigning necessarily refer only to the life of Christ in heaven. Did not Christ tell Pilate that He was a King? And if it be answered that Christ also said His kingdom was not of this world, we may say that by this He

referred to the spiritual character of the kingdom. "The kingdom of God is within you" He said on another occasion. His kingdom certainly began on earth, and is still on earth, though also in heaven.

Heb. vii, 15: "there ariseth another priest" has no reference whatever to Christ's Resurrection. It simply means that another priest comes. Just as in the Old Testament they constantly spoke of a prophet arising in the sense of coming into being or coming to public notice. This is also the meaning in Heb. vii, 11. In both texts the Westminster Version translates the Greek ἀνίστασθαι by "to be set up."

Melchisedech, in Gen. xiv, 18 ff, priest of the most high God and king of Salem, offering bread and wine, typifies Christ's everlasting sacrifice under the appearances of bread and wine, the Sacrifice of the Mass, which is one with that of Calvary. This has been the constant interpretation of the Church, solemnly endorsed by the Council of Trent. St. Paul does not dwell on this because it was not necessary to his argument, namely that the Levitical priesthood has ceased through the everlasting priesthood of Christ.

Finally, let it be said, Catholic theology teaches that Jesus Christ was made priest at the moment of His Incarnation.

J. P. ARENDZEN.

How did the application of Ezech. i, 10 to the Evangelists originate? Is there any reliable explanation of the fitness of the symbols to the work of each Evangelist?

St. Irenaeus (Adv. Haereses III ii, 8) was the first to apply the symbolism of the four living creatures in the heavenly visions of Ezechiel (i, 10) and St. John (Apoc. iv, 3) to the four Evangelists. He follows the order of St. John (lion; calf; man; eagle), not that of Ezechiel (man; lion; ox; eagle), but the symbols of this feature of St. John's vision derive ultimately from the vision of the prophet. In both visions the four living creatures probably represent the cherubim, angels closely associated with God in the government of the material world, or the ceaseless activities of Creation in attendance upon its Creator. The symbolism of numbers played a great part in apocalyptic literature, and four has a cosmic or worldwide significance. St. Irenaeus (I, C.) accumulates arguments to show that there can only be four Gospels, neither more or less, just as there are four cardinal points, four winds, etc., and in this connection he interprets the four living creatures of the four Gospels. The lion, symbol of "effectual working, leadership, and royal power," represents St. John's Gospel which relates Christ's "original, effectual, and glorious generation from the Father" (John i, 1). The calf symbolizes St. Luke's Gospel which, beginning with Zachary the priest offering sacrifice, takes up Christ's priestly character. The man represents

St. Matthew's Gospel which begins with His human generation and is the Gospel of His humanity. Mark is symbolized by the eagle, because he begins with "the prophetic spirit coming down from on high," i.e. with a quotation from the prophet Isaias. The real value of St. Irenaeus's testimony is its insistence that there are only four genuine Gospels, the canonical Gospels. His symbolical interpretation is a pure accommodation of the text and one that may seem a trifle forced, but the symbolism gained a wide currency in the Western Church. It was taken up by St. Ambrose (Prol. in Comm. in Lucam), St. Jerome (Adv. Jovin. i, 26; in Ezech. i, 10; Prol. in Matt.), St. Augustine (Tract xxxvi in Joannem; de consensu Ev. i, 6) and others, but their assignation of the symbols to the individual Evangelists is not uniform. St. Augustine thinks that interpretation more probable which understands the lion of Matthew, the man of Mark, the calf of Luke and the eagle of John. He applies the lion, symbol of kingship, to Matthew because the latter in his genealogy shows how our Lord was by royal extraction, of the seed of David. The man is assigned to Mark because his Gospel is concerned with the Man Christ. The eagle is John, "preacher of sublime truths and with fixed gaze contemplative of Light internal and eternal." The interpretation of the symbols best known and largely represented in Christian art is that sponsored by St. Jerome, following St. Ambrose. Matthew is the man, because as though writing of a man, he begins with the human genealogy of Christ. Mark has the face of a lion, because of "the voice of one crying in the wilderness: Prepare ye the way of the Lord," etc. The calf represents Luke who begins his Gospel with a description of Zachary, priest of the Old Law, who offered sacrifices in the Temple. It may further symbolize the priesthood of Christ. John like an eagle soars aloft and reaches the Father Himself and says: "In the beginning was the Word," etc. In this explanation the order of the living creatures is that of Ezechiel i, 10, and the symbolism corresponds with the traditional and chronological order of the Gospels. It gives a clue at least to the beginning of each Gospel. It would be too much to say that it adequately sums up the work of each Evangelist. Its value lies in its witness to the belief of the Church in the fourfold Gospel, and also in the inspiration which it has given to Christian art and poetry.

P. MORRIS.

BOOK REVIEWS

The Psalter in the Westminster Version, by Rev. Cuthbert Lattey, S.J.
(Sands & Co.) 10s. 6d. net.

Six years ago Fr. Lattey contributed to the *Westminster Version* the First Book of Psalms (Psalms i—xli) and his work won the highest approval both in Catholic and non-Catholic biblical circles. Now he presents us with an abbreviated edition of what is to be the whole Psalter of the *Westminster Version*. The excellence of the work (with one exception that will be noted below) can hardly be exaggerated; it is a product of ripe and first-rate scholarship, shows a thorough knowledge of the subject and is the best English translation of the Psalter that has hitherto appeared.

A short Introduction, dealing with authorship, text and titles, is followed by the translation of each Psalm arranged in verse and stanza setting: it runs smoothly, and the choice of expression is generally admirable. There are, of course, passages that one might dispute, e.g. "Thy throne is the throne of God," xlv (44), 7; "Mount Sion, the northern corner," xlviii (47), 3; the rendering of cx (109), 3; and some scholars may think that insufficient weight is at times given to readings of the Greek Septuagint Version. Often Fr. Lattey has anticipated the New Psalter, which was published after his work was finished, and he has avoided what may appear to some to be the surprising eclecticism of the new Latin version.

The only serious criticism we have to offer is on the question of metre. Fr. Lattey is a convinced metricist: indeed, an examination of his notes seems to show that he is, perhaps, more concerned with fitting his metre into the text than with anything else. Is it plausible that the text should need emendation in more than a hundred places simply to satisfy metre? Even when the main authorities are agreed on a text, must it be trimmed because "it is difficult metrically," "it spoils the metre," and so on? I am far from denying that there is rhythm in Hebrew poetry or that this rhythm is commonly expressed in balanced and stressed syllables, but I very much doubt whether there was any hide-bound system, such as the metricists suppose, or even that the poets were always conscious of using metre. When Fr. Lattey says that "the Jewish copyists and their directors seem to have lost the tradition of the metre at an early date" is he not begging the question? And even if the metricists think that they have a strong case, is it quite the correct thing to pare away additions or modifications when these may very well have been added under divine inspiration (cf. Bib. Commission, *Enchiridion Biblicum*, 345). Metre (we prefer to speak of rhythm) is on a par with parallelism, which is a very frequent but by no means an essential feature of the poetry; those commentators who extend the latter by finding "synthetic" parallelism

are misusing words. One day we may discover the actual music to which the psalms were set, and these tunes may explain many of the so-thought irregularities of rhythm or metre. In drawing up the New Psalter, the professors of the Biblical Institute, to our great satisfaction, steered clear of metrical theories.

To sum up. Fr. Lattey has given us an excellent book containing the best English translation of the Psalter that has appeared, with brief but instructive notes, marred, in our opinion, by some six-score metrical preoccupations.

T. E. BIRD.

Back to the Bible, by C. Lattey, S.J., with a foreword by the Archbishop of Liverpool. (Burns, Oates & Washbourne.) Pp. 127. 5s.

This book, by a veteran Bible scholar, is a good example of how one can write multum in parvo. In a sense it is a summary of Catholic biblical lore. It treats of Reason, Revelation, Inspiration and Inerrancy. It has chapters on Adam and Eve, on Prehistory, the Documentary Hypothesis, Wellhausen and the Prophets. On the New Testament it deals in six chapters with Our Lord, the four Evangelists and St. Paul. It thus covers in sixteen brief sections a vast material and in consequence cannot but be a cursory treatment, dealing, so to say, only with the high lights of Scriptural problems. Given the task the author had set himself, he has done it exceedingly well. He has put himself at the standpoint of the ordinary intelligent educated man of to-day who wonders what the Catholic Church believes about the Bible, and what justification there is for such belief. The author is more explanatory than argumentative, yet not infrequently makes points which would tell excellently in debates. He writes as a man who is scientifically schooled in the matter he sets forth. Perhaps he sometimes takes for granted too much knowledge in his readers—thus the section on Wellhausen, though clear for the initiated, is probably rather confusing for the average reader. The point he brings out with great effect is the hidden and often unconscious bias with which the modern man approaches the problems of the Bible, and he pleads for scientific impartiality in judging this ancient and multiform literature. If a man opens the Bible with the unshakable conviction that miracles do not happen, have never happened and cannot happen, the Bible is unintelligible and valueless to him—but then this conviction rests on no sound historical or philosophical basis.

J. P. ARENDZEN.

Gospel Enquiries. Y.C.W. Publications, 94 King's Road, Bootle, Liverpool, 20. 1944. 1s.

In a vigorous Introduction addressed to chaplains and militants of the Young Christian Workers, the writer reminds them of the familiar,

yet never too familiar truth that we can lead people to God only by drawing inspiration from the example which Christ Himself has given us. That example is set forth in the pages of the New Testament. In addition our Lord outlines many principles which may help to solve the social problems of to-day.

But the Gospel is not always easy reading—hence in this booklet a definite and practical plan is proposed which is carried out in the Y.C.W. meetings. St. Luke's Gospel is taken as best to start with. At each inquiry meeting a prepared section of the Gospel is discussed. At the end of the meeting a series of questions is given out on the passage selected for the next meeting. The questions are to be thought over carefully during the week and applied to each man's life. Certain practical resolutions are then taken. The discussion at the following meeting thus takes place after a thorough preparation of the Gospel passage. Afterwards, each man tries to practise what he has learnt, realizing that reform begins with oneself.

The greater part of this little book is taken up with a series of questions on select passages. Each passage is from a few verses to about one third of a chapter in length, and there are from three to eight questions on each. As the logical sequel to a study of the Gospel, a simple and practical method of mental prayer is set forth.

Though compiled for the Y.C.W. this little book should prove useful to a wider circle of readers. Many who are deterred by the apparent difficulties of Scripture reading and mental prayer will take fresh courage from a use of this simple and practical method.

R. C. FULLER.

BIBLICAL FILMS

We have recently been able to view the first four available films of Cathedral Films Incorporated spoken of in the October *SCRIPTURE*, and obtainable from Dawn Trust Limited, Aylesbury, Bucks. Each film takes rather more than twenty minutes to show, and is of two reels. In the matter of background, local colour, acting and photography they are certainly a great advance on previous religious films. We have not heard the sound version and it must be borne in mind that the "silent" films are really mute versions of the sound films. That is to say, these films were not acted as silent films, nor are there any sub-titles. In consequence, it is necessary for someone to give a commentary on them. To this end a script giving comments is provided by Dawn Trust. The script also gives useful hints on the best way of presenting each film, and after the comments appends a questionnaire which may be answered by the audience. There is nothing in the notes to which a Catholic might take exception; but there will perhaps be a difference of emphasis here and there,

and at times a Catholic will be inclined to insert a comment on some detail passed over too briefly or in silence. In any case, the comment on the film should be adapted to the age of the audience. For these reasons, it is much better for the person showing the films to prepare his own comment carefully, though making use of the script provided. The comment may of course be quite simple and yet very effective.

The Child of Bethlehem (D.C.F.1) is attractive, giving the right atmosphere and background. The actual film however is preceded and followed by a pictorial hymn. The first of these, in the mute version, might be run off before the performance begins; and while the second hymn is being shown, the commentator might explain the next film. The actors play their parts well and reverently. But is not Our Lady a trifle too sad? Surely she would smile after the birth of her Babe. The proper contrast is made when Herod is shown on his throne. He is certainly the authentic villain, and delighted the hearts of the boys who saw the film. But he appears as a fairly young man, whereas he had nearly reached his three-score years and ten. The Three Wise Men duly arrive and find their way to Bethlehem, bringing with them all the glamour of the East. But the star does not appear; perhaps because of the difficulty of photographing it effectively. Of the Massacre of the Innocents only the preparations are shown, and that is no doubt best. There is then a rather abrupt transition to the life at Nazareth. Jesus is shown at work with His foster-father, St. Joseph. The Finding in the Temple concludes the film. One noticed a rather lavish use of glass for the windows. Would this have been possible in the first century in Palestine?

A Certain Nobleman (D.C.F.2) relates the episode in John iv, 46—54. (Douay Version—"A Certain Ruler".) The man is represented as a Roman and this is possible, though there is nothing in the text to show what his nationality was. He is shown as a man of considerable means, managing his estates, and taking great pleasure in the companionship of his small son, soon to be at death's door. The picture seems quite in accord with probability. When the boy falls ill, his father takes a long time to think of asking Christ's aid. The return home and the meeting with his son, now restored to health, are effectively shown.

The Prodigal Son (D.C.F.3) one of the most vivid of Our Lord's parables, lends itself readily to portrayal. The film gives us an insight into the family life at home before the prodigal departs. The two sons are shown working in the fields. One might question whether they would return to the house at midday for lunch and not rather take it in the fields. Further, if they did eat at home, they would surely have reclined and not sat at table. But these are small points. The Gospel story starts here.

The departure and subsequent recklessness of the prodigal are well shown, but nothing is filmed to which any exception might be taken. The influence of evil companions is clearly underlined. The return of the prodigal seemed a trifle unsatisfying. Surely the father embraced his son and did not simply lay his arm on his shoulder? (see Luke xv, 20). Before and after the story of the prodigal son, the film shows Our Blessed Lord teaching the people in the open fields; thus we are to understand Him as relating to them the story unfolded in the film. Would Jesus, however, have taught, or indeed gone anywhere bareheaded?

No Greater Power (D.C.F.4) is about Zacheus, the publican of Jericho. The whole of the first reel is devoted to a tentative reconstruction of the life of Zacheus prior to his meeting Jesus. There is much that is quite probable, but there is, of course, no evidence whatever as to what Zacheus actually did. Matthew, the Apostle and ex-publican, is introduced as acquainted with Zacheus. This gives a good artistic effect. One can then recall and contrast the conversion of both publicans from a love of gold, to the love of Christ. The film ends with a somewhat sentimentalized picture of Christ framed in a doorway.

In conclusion—the films will certainly prove attractive and instructive to school-children. The interest and attention of the boys who saw them never flagged, and it is safe to say that by means of these films the Gospel story can be impressed on the mind and imagination of the young in a way that could hardly be achieved by the spoken word alone. Older people too will find much to interest them and various incidents of the life of Christ will perhaps appear to them in a new light.

As previously stated, these films, in the silent version, are obtainable from the Catholic Truth Society, 38 Eccleston Square, London, S.W.1. A new script, adapted from that supplied by Dawn Trust, is available for Catholic audiences, and the Douay Version of the Bible is quoted in place of the Anglican. The price of hire is the same.

His Eminence the Cardinal Archbishop of Westminster recently viewed the above films and afterwards was pleased to make the following comment: "Excellent films. They are vivid, devotional and reverent. I have no hesitation at all in recommending them, and wish you all success in your future efforts."

R. C. FULLER.

